A True and Exact

COPY

OF A

TREASONABLE and *BLOODY-PAPER*,

CALLED, THE

Fanaticks New-Covenant:

Which was taken from Mr. *Donald Cargill* at *Queens-Ferry*, the third day of *June*, Anno *Dom.* 1680.

One of their *FIELD-PREACHERS*, a declared Rebel and Traitor.

TOGETHER

With their Execrable *DECLARATION*, published at the Cross of *Sanquhair*, upon the Twenty two day of the said Month of *June*; After a Solemn Procession, and Singing of *Psalms*, by *Cameron*, the Notorious Ring-Leader of, and Preacher at, their *Field-Conventicles*, accompanied with Twenty of that Wretched Crew.

Printed and Published by order of His Majesties *Privy Council, in obedience to His* Majesties *Commands, in His Letter dated at* Windsor-Castle, *the 5th. day of* July, 1680.

EDINBURGH,
Printed by the Heir of *Andrew Anderson*, Printer to His most Sacred MAJESTY; Anno *Domini* 1680.

Harvard College Library
Lucy Osgood Fund
November 10, 1938

A True and Exact Copy of a Treasonable Paper, called, The Fanaticks New-Covenant.

WE Under-Subscribers, for our selves, and all that joyn with us, and adhere to us, being put to it by God, our Consciences, and Men; Do bind our Souls with a solemn and sacred Bond, lest on the one hand we should be carried away with the stream of the Apostacy and defection of the Church in this time, and on the other hand, lest we should (not being so engaged) evanish in Vanity, and be without a right rule in good Designs: We have judged it our duty again to covenant with God, and one another, and to publish this *DECLARATION* to the World of our Purposes, that Men may know our most inward-thoughts, the rules that we walk by, and the outmost ends that we have before our eyes for this intent, that these who are lovers of God, zealous of His reigning in Glory, and desirous of Reformation, and the propagation of His Kingdom, may have occasion no more to be jealous of our Intentions, and others may have no ground to load us with odious and foul Aspersions; but, that all knowing the truth of us, if they shall strive against us, and Truth with us, shall do it without excuse, and against conviction; and that these who shall joyn with us, may do it upon solid and undoubted-grounds, and both they and we may expect Grace from Him, Faithfully to persevere, and happily to be successful in so good Purposes.

It is true, We are not ignorant of the great unmindfulness, failing, counteracting, and mocking that has been in our former Vows and Covenants with God, and of the great Judgments that hath, and are like to follow such impious and sinful dealing with God in such weighty Matters, (for which we both ought and desire to be humbled before Him,) which cannot but make us with great trembling of Heart enter into new ones, knowing both our own weakness and readiness to relapse, and the great hazard and danger of such relapses; Yet, the desire of recovering and preserving a remnant, and the conviction of this, as the most convenient mean, the zeal to Gods glory, and Christs reigning, (which is the highest and most acceptable duty Man can perform to God,) hoping for His Mercies, (who is witness to the integrity of our Hearts and rightness of our Intentions,) that he will instruct, direct, accept, and prosper us; we go forward, declaring, that nothing else but what we here express is our Design.

I. We covenant and ſwear, that we take the only true and living God, Father, Son, and Holy Ghoſt, to be our God, and betakes our ſelves to the Merits and Righteouſneſs of His Son, as the alone Righteouſneſs that can juſtify us before God; and that we take His Scriptures and Word to be the Object of our Faith, and rule of our Converſation in all things; and that we ſhall give up our ſelves to Him, to be renewed, inſtructed, and in all things ruled by His Spirit, according to that Word; and ſhall earneſtly endeavour by His Grace, to render to Him that Love, Worſhip, and Obedience, that His Word requires, and His Goodneſs engages us to.

II. That we ſhall to the outmoſt of our Power, advance the Kingdom of Chriſt eſtabliſh'd throughout the Land, (if at any time hereafter God ſhall give us this opportunity) Righteouſneſs and the true reformed Religion, in the truth of its Doctrine, in the purity and power of its Worſhip and Ordinances, and in its Diſcipline and Government, and free the Church of God from the thraldom, tyranny, incroachment, and corruption of Prelacy on the one hand, and Eraſtianiſm on the other. And that we ſhall to our Power, relieve the Church and Subjects of this Kingdom, (we being called thereto, by His giving of us Power, Power being Gods-Call to do good,) of that Oppreſſion that hath been exerciſed upon their Conſciences, civil Rights and Liberties, that Men may ſerve Him holily, without fear, and poſſeſs their civil Rights in quietneſs, without diſturbance.

III. That we ſhall endeavour to our outmoſt, the extirpation of the kingdom of Darkneſs, and whatſoever is contrair to the kingdom of Chriſt, and eſpecially Idolatry, and Popery in all the Articles of it, as we are bound in our National Covenant; and Superſtition, Will-worſhip, and Prelacy, with its Hierarchy, as we are bound in our Solemn League and Covenant; And that we ſhall with the ſame ſincerity, endeavour (God giving us aſſiſtance) the overthrow of that Power that hath eſtabliſhed that Prelacy and Eraſtianiſm over the Church, and exerciſes ſuch a luſtful and arbitrary Tyranny over the Subjects, ſeeking again to introduce Idolatry and Superſtition in theſe Lands, contrair to our Covenants: And in a word, that we ſhall endeavour the extirpation of all the works of Darkneſs, and the Relicts of Idolatry and Superſtition, (which are both much enlarged and revived in our times,) and execute righteous Judgment impartially (according to the Word of God, and degree of Wickedneſs) upon the Committers of theſe things, but eſpecially Blaſphemy, Idolatry, Atheiſm, Sorcery, Perjury, Uncleanneſs, profanation of the Lords-day, Oppreſſion and Malignancy, that being thus zealous for God, he may delight to dwell among us.

IV. Seriouſly conſidering, that the hand of our Kings has been againſt the Throne of the Lord, and that now for a long time, the ſucceſſion of our Kings, and the moſt part of our Rulers with him, hath been againſt the purity and power of Religion and Godlineſs, and freedom of the Church of God, and hath degenerate from the vertue and good Government of their Predeceſſors into Tyranny, and hath of late ſo manifeſtly rejected God, His Service and Reformation, as a Slavery, as they themſelves call it in their publick Papers, (eſpecially in theſe laſt Letters to the King, and Duke of *Lauderdale*) diſclaiming their Covenant with God, and blaſphemouſly in-

acting

acting it to be burnt by the hand of a Hang-man, governed contrary to all right Laws divine and humane, exercised such tyranny and arbitrary Government, oppresst men in their Consciences and Civil Rights, used free Subjects (christian and reasonable men) with less discretion and justice then their beasts; and so not only frustrate the great end of Government, (which is, that men may live godly, holily and peaceably under them, and might be maintained in their Rights and Liberties from injury and wrong) but hath also walked contrary to it, So that it can no more be called *a Government*, but *a lustful Rage*, exercised with as little right reason, and with more cruelty then in Beasts, and they themselves can be no more called *Governours*, but *publick Grassators*, and *publick Judgments*, which all Men ought as earnestly to labour to be free of, as of Sword, Famine, or Pestilence raging amongst us; and besides, hath stopped (instead of punishing) the course of Law and Justice against Idolaters, Blasphemers, Atheists, Murderers, Incestuous and Adulterous, and other Malefactors; and instead of rewarding the Good, hath made Butcheries and Murthers on the Lords People, sold them as Slaves, Imprisoned, Forfaulted, Banished and Fined them, upon no other account, but for maintaining the Lords Right to rule Consciences, against the usurpations of Men, for fulfilling their Vows, and repelling unjust Violence, which innocent Nature allows to all; of all which, and moe particulars, we can give (we speak as before God) innumerable and sure Instances: Neither can it be thought that there is hope of their returning from these Courses, having so often shewed their Natures and Enmities against God and all Righteousness, and so often declared and renewed their Purposes and Promises of persevering in these Courses. And, suppose they should dissemble a Repentance of these Evils, and profess to return to better Courses, being put to Straits, or for their own Ends, (for upon no other account can we reasonably expect it;) and though it might be thought, that there might be Pardon for what is done, (which we cannot yet see to be, without the violation of the Law of God, and a great guiltiness on the Land, from which guiltiness the Land can never be free, but by executing of Gods righteous Judgments upon them for omitting of so greatly deserved, and so necessarily requisite a Justice;) yet they cannot be believed, after they have violated all Tyes that Humane Wisdom can devise to bind Men; and beside, there will be something of folly found, to think to bind a King that pretends to absoluteness: and our Fathers, or rather our selves, at first judged it not warrantable to receive Him, without consenting to, and swearing of the Covenant: And if so, the renouncing and disclaiming thereof, we ought at present to judge to be a just and reasonable ground of rejecting Him upon these Grounds, being assured of Gods approbation, and Mens, whose Hearts are not utterly byassed, and their Consciences altogether corrupted, and knowing assuredly, that the upholding of such, is to uphold Men, to bear down Christs Kingdom, and to uphold Satans, and the depriving of Men of right Government and good Governours, to the ruining of Religion, and undoing of Humane Society. We then seeing the innumerable Sins and Snares that are in giving obedience to their Acts; on the other hand, seeing if we shall acknowledge their Authority, and refuse obedience to their sinful Commands, the endless Miseries that will follow, and siding with God (who we hope will accept and help us to a liberation from their Tyranny) against his stated and declared Enemies; do reject that King, and these associate with Him, from being our

Rulers, becauſe ſtanding in the way of our Right, free and peaceable ſerving of God, propagating His Kingdom and Reformation, and overthrowing Satans kingdom, according to our Covenant; And declares them henceforth to be no Lawful Rulers, as they have declared us to be no lawful Subjects, upon a ground far leſs warrantable, as Men unbyaſſed may ſee; and that after this, we neither owe, nor ſhall yield any willing obedience to them, but ſhall rather ſuffer the outmoſt of their Cruelties and Injuſtice, until God ſhall plead our Cauſe, and that upon theſe Accounts; becauſe, they have altered and deſtroyed the Lords eſtabliſhed Religion, overturned the fundamental and eſtabliſhed Laws of the Kingdom, taken altogether away Chriſts Church and Government, and changed the Civil Government of this Land (which was by King and free Parliaments) into Tyranny, where none are aſſociat to be partakers of the Government, but only thoſe who will be found by Juſtice to be guilty of Criminals, and all others excluded, even thoſe who by the Laws of the Land by Birth had a right to, and a ſhare in that Government, and that only, becauſe not of the ſame guiltineſs and miſchievous Purpoſes with themſelves: And alſo, all free elections of Commiſſioners for Parliaments, and Officers for Government, are made void by their making thoſe the Qualifications of admiſſion to theſe Places, which by the Word of God, and the Laws of this Land, were the cauſe of their exclusion before, ſo that none can look upon us, or judge us bound in Alledgeance to them, unleſs they ſay alſo we are bound in Alledgeance to Devils, they being his Vicegerents, and not Gods.

V. We then being made free, by God and their own doings, He giving the Law, and they giving the Tranſgreſſion of that Law, which is the cauſe that we are looſed now from all Obligations, both Divine and Civil to them, and knowing that no Society of Men that hath corruption in them, (which alwayes is ready to beget diſorders and do injuries, unleſs reſtrained and puniſhed by Laws and Government) can be without Laws and Government, and withal deſiring to be governed in the beſt way that is leaſt lyable to Inconveniencies and Tyranny; We do declare, that we ſhall ſet up over our ſelves, and over all them God ſhall give us Power, Government, and Governours, according to the Word of God, and eſpecially according to that word, *Exod.* 18. v. 21. *Moreover, thou ſhalt provide out of all the People, able Men, ſuch as fear God, men of Truth, hating Covetouſneſs*; and that we ſhall no more commit the Government of our ſelves, and the making of Laws for us, to any one ſingle Perſon, and lineal Succeſſor, we not being tied as the *Jews* were by God, to one Family, Government not being an Inheritance, but an Office, which muſt be ſquared, not to the intereſt and luſt of a Man, but to the good of the Commonwealth, and this kind of Government by a ſingle Perſon, &c. being moſt liable to Inconveniencies, (as laſt and long experience may now teach us,) and apteſt to degenerate into Tyranny. Moreover, we declare that theſe Men whom we ſhall ſet over us, ſhall be engaged to govern us principally by that Civil or Judicial Law, given by God to his People of *Iſrael*, eſpecially in matters of Life and Death, and in all other things alſo, ſo far as they teach, excepting only that Law of Ignominient Slaves, which does not agree with that Chriſtian Liberty eſtabliſhed in all Chriſtendom, (only violated by our Tyrants, and ſome others of late,) and that of Divorces and Poligamy; the one being not a Law, but a Permiſſion granted upon the account of the hardneſs of their Hearts,

the other being a sinful custom contrair to the first institution of Marriage, crept in into the Church: We know that Men of Malignant and perverse Spirits, that has not a higher God than a wicked King, which suits only with their lustful licentiousness, and it may be others with them that seemed to be of better Principles, will raise an ignorant clamour upon this, that it is a Fifth-Monarchy, and we Fifth-Monarchy-men, and will labour to amuse the People with strange terms, and put odious names on good things to make them hateful, as their way is; but if this be their Fifth-Monarchy, we both are, and ought to be such, and that according to His Word.

VI. It being the work of the Ministers of the Gospel, to preach, propagate, and defend the Kingdom of God, and to preserve the Doctrine, Worship, Discipline, Government, Liberties and Priviledges of the same, from all corruptions and incroachments of Rulers, and all others. And seing, that the Ministers of the Church of *Scotland*, (at least the greatest part of them before) not only were defective in preaching and testifying against the Acts of these Rulers, for overthrowing Religion and Reformation, abjuring our Covenant made with God, establishing a Government in the Church, which that King calls His own Government, (and so not Gods,) contrair to our Covenant; Against inacting of that blaspemous (so *Calvin* calls that Supremacy of *Henry* the Eight, upon which this Prerogative is founded, and from which it is derived, and is no less, if not more injurious to Christ, and inslaving to His Church,) and sacrilegious Prerogative given to a King over the Church of God, and against the other Acts and Incroachments of His Church, and hindered others also who were willing, and would have testified against them, and censured some that did it, (for which, together with the other Causes in their trust and administration, we may say, God hath left them to do worse things;) but also hath voted in that Meeting, (which they are pleased to call an Assembly of Ministers, but how justly, let Men judge,) an acceptation of that Liberty, founded upon, and given by vertue of that blasphemously arrogated and usurped Power; and hath appeared before their Courts to accept of that Liberty, and to be enacted and authorized there as Ministers, and so hath willingly (for this is an elicit act of the Will, and not an act of Force and Constraint) translated the Power of sending out, ordering, censuring, (for as they accept of their Liberty from them, so they submit to their Censures and Restraints, at least all of them who were yet tried with it, and others of them appeared and acknowledged before their Courts, that they would not have done these things that they were charged with, if they had thought it would have offended them,) Ministers departing from the Court of Christ, and subjection to the Ministry, to the Courts of Men, and subjection to the Magistrate, (which had been impious and injurious to Christ and His Church, though they had been righteous and lawful Rulers,) and by their changing of Courts, (according to Common Law) hath changed their Masters, and of the Ministers of Christ are become the Ministers of Men, and bound to answer to them as oft as they will; and as by the acceptation of this Liberty in such manner, they have translated the Power, so they have given up and utterly quit the Government, and a succession of a Presbyterian Ministry; for as these were not granted them of their Masters, so they exercise their Ministry without them, and so by this, as the Ecclesiastick Government is followed up in the Civil, (if the rest had followed them) the Ministry should

 have

have also been extinct with themselves, and the whole Work of Reformation had been buried in Oblivion, not so much as the remembrance of it kept up: These, together with the other of their Commissions in Preaching, the lawfulness of paying that Tribute declared to be imposed for the bearing down of the true Worship of God, (which they falsly termed *Seditious Covenanticks*,) and their advising these poor Prisoners to subscribe the Bond, and consequently could not but so advise all others, if put to it, (for the hazard that Men were in, will not make a real change of the morality of that Action,) and beside, the rest may be put to it upon the same hazard, and so if the one should advise, (which consequently they must do,) and the other should subscribe, this would altogether close that door which the Lord hath made use of in all the Churches of *Europe*, for casting off the Yoke of the Whore, and restoring the truth and purity of Religion and Reformation, and freedom of the Churches, and should have stopped all ingress for Men, when once brought under Tyranny, to recover their Liberty again. These Ministers then, not being followers of Christ, who before *Pontius Pilate*, gave a good Confession, which was, that he was a King, and no King, if he have not power to order his House and Subjects, and they not following him, nor his Ministers, if not asserting and maintaining of this his kingly Power, against all Incroachers and Usurpers of it; and besides, we being commanded, *If any Brother walk disorderly, from such to withdraw*; and although in the capacity we now are in, we neither have, nor affect to our selves Authority to give out definite and authoritative sentences of Deposition and Suspension against these Ministers; yet we declare, which is proper for us to do, that we neither can, nor will hear Preaching, nor receive Sacraments from these Ministers that hath accepted of, and voted for that Liberty; and declares all who have encouraged and strengthened their Hands, by hearing and pleading for them, all those who have trafficked for an union with them, without their renouncing and repenting of these things, all those that do not testifie faithfully against them, and after do not deport themselves suitably to their testimonies, and all who joyn not in publick with their Brethren, who are testifying against them; we declare, that we shall not hear them Preach, nor receive Sacraments from them, at least, till they stand in Judgment before these Ministers, and be judged by them who have followed the Lord, and kept themselves free of these Defections: And as our Hearts hath cleaved to these Ministers, while they were on the Lords side, and subjected our selves to them, so we shall still cleave to those that abide following him, and shall be subject to them in the Lord.

VII. Then we do declare and acknowledge, that a Gospel-Ministry, is a standing Ordinance of God, appointed by Christ, to continue in the Church, until the end of the World; and that none of us shall take upon him the preaching of the Word, or administring the Sacraments, unless called, and ordained thereto, by the Ministers of the Gospel: And as we declare that we are for a standing Gospel-Ministry, rightly chosen, and rightly ordained, so we declare, that we shall go about this Work in time to come, with more Fasting and Praying, and more careful Inspection into the conversation and holiness of these Men that shall be chosen and ordained, the want of which formerly, hath been a great sin, both in Ministers and People, which hath not been the least cause of this Defection.

THE

DECLARATION and TESTIMONY

OF THE

True-Presbyterian, Anti-prelatick,

AND

Anti-Erastian, Persecuted-Party

IN

SCOTLAND.

IT is not amongst the smallest of the Lords Mercies to this poor Land, that there hath always been some who hath given a Testimony of every course of Defection which we were guilty of, which is a token for Good, that he does not as yet intend to cast us off altogether, but that He will leave a remnant, in whom he will be glorious, if they (through His Grace) keep themselves clean, still, and walk in His Way and Method, as it hath been walked in, and owned by Him in our Predecessors (of truly worthy Memory) their time, in their carrying on of our noble Work of Reformation in its several Steps thereof, from Popery and Prelacy, and likewise from Erastian Supremacy, so much asserted by him, who it is true (so far as we know) is descended from the Race of our Kings; yet he hath so far debauched from what he ought to have been, by his Perjury and Usurpation in Church-matters, and Tyranny in matters Civil, as is known by the whole Land, that we have just reason to believe, that one of the Lords great Controversies against us is, that we have not disowned him, and the Men of his Practices, whether inferiour Magistrates, or any others, as Enemies to our Lord and His Crown, and the true Protestant and Presbyterian-Interest in their hands, our Lords espoused Bride and Church. Therefore, although we be for Government, and Governours, such as the Word of God, and our Covenants allows, yet we for our selves, and all that will adhere to us, as the Representatives of the true Presbyterian-Church, and covenanted Nation of Scotland, considering the great hazard of lying under such a sin, do by these presents, disown Charles Stuart, who hath been reigning, or rather (we may say) tyrannizing on the Throne of Scotland, or Government thereof, (for faulted several years since by his Perjury and breach of Covenant with God and His Church,) and usurpation of his Crown and Royal Prerogatives therein, and many other breaches in matters Ecclesiastick, and by his Tyranny and breach of the very Leges Regnandi in matters Civil; for which Reasons, we declare, that several years since he should have been denuded of being King, Ruler, or Magistrate, or having any Power to act, or to be obeyed

as such [illegible] Christ, Captain of Salvation, we declare Woe against such a Tyrant and Usurper, and all the [illegible] of his Practices, as Enemies to our Lord Jesus Christ, His Cause and Covenants, and against all such as have strengthened him, sided with him, or any ways acknowledged him in his Usurpation and Tyranny, Civil and Ecclesiastick, yea, and against all such as shall strengthen, side with, or any ways acknowledge any other in the like Usurpation and Tyranny, for more against such as would betray or deliver up our free reformed Mother Church, into the Bondage of Antichrist, the Pope of Rome.

By this we Homologate the Testimony given at Rutherglen, the twenty ninth of May, 1679. and all the faithful Testimonies of these that have gone before us, as of these also that have suffered of late; and we do disclaim that Declaration published at Hamiltoun, June 1679. chiefly, because it takes in the Kings Interest, which we are several years since loosed from, because of the foresaid Reasons, and others, which may after this (if the Lord will) be published. As also, we disown, and by this resume the reception of the Duke of York, a profest Papist, as repugnant to our Principles and Vows to the most High God, and as that which is the grant (though alace too just) reproach of our Church and Nation: We also, by this, protest against his succeeding to the Crown, and whatever hath been done, or any are essaying to do in this Land (given to the Lord) in prejudice to our Work of Reformation.

And to conclude, We hope none will blame us for, or offend at, our rewarding these that are against us, as they have done to us, as the Lord gives the opportunity. This is not to exclude any that hath declined, if they be willing to give satisfaction to the degree of their offence.

Given at Sanquhair, the 22. of June, 1680.

These are the True and Exact Copies of the *Fanaticks New-Covenant*, and *Declaration*; Collationed with the Originals, which are kept amongst the Records of His Majesties Privy-Council; and attested by

AL. GIBSON, Cl. Sti. Concilij.

And

WILL. PATERSON, Cl. Sti. Concilij.

FINIS.